THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*"—JOHN 14: 15, 16, 17.

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IN HONOR OF THE PROPHET.

NINETY-SIXTH ANNIVERSARY OF HIS BIRTH, THE OCCASION FOR SPECIAL SERVICES AT THE TABERNACLE.

THE services in the Salt Lake Tabernacle, Sunday, December 22, 1901, were of a special nature, partaking of the character of a memorial service in honor of the Prophet Joseph Smith. President Angus M. Cannon presided, and there were present President Joseph F. Smith and his two counselors, Presidents John R. Winder and Anthon H. Lund, and Apostles John Henry Smith and Abraham O. Woodruff. The principal feature of the occasion was the sermon of Bishop Orson F. Whitney, the full text of which appears below. It was a strong and striking effort, and was listened to with rapt attention. The services were begun by the choir and congregation singing the hymn, "We thank Thee, O God, for a Prophet." The opening prayer was offered by Elder Charles W. Penrose, after which the choir rendered the anthem, "Rouse, O Ye Mortals, the Dawn is Near." Bishop Whitney's eloquent address was as follows:

BISHOP WHITNEY'S ADDRESS.

Ninety-six years ago—let come to-morrow—the Prophet Joseph Smith, the founder of this Church, the revelator of this religion—the Church and the Religion of the Most High God—opened his natural eyes upon this world. It is eminently fitting that the Latter-day Saints should commemorate this event, and place it, where it belongs, "among the high tides of the calendar." The world in its blindness may ignore or depreciate this man and his work—for in

what age did the world ever recognize or appreciate a prophet of God and his achievements? But the people of this Church, the children of faith, the gathered Israel of God, cannot afford to take any other view than the one they do take of this man and his mission. They cannot afford to place any man before him, or upon the same plane with him, in the pantheon of their affections, in the high and sacred temple of their reverential regard. From the summit of an almost completed century since this great spirit came to earth, let us contemplate his life work and the aims and motives that inspired him.

The Prophet's ancestors for several generations were native Americans. The humble town of Sharon, Windsor county, Vermont, witnessed his birth. There, on the 23rd day of December, 1805, came he into the world. He was but ten years old when his parents—honest farm folk in lowly circumstances—moved with their family of seven sons and three daughters, Joseph being the fourth child, into the back-woods of western New York; and it was in that then modest and retired corner of the world—a world that now rings with his fame, told by both good and evil tongues—that the curtain arose upon the great drama of the latter days.

When about mid-way between fourteen and fifteen years of age, he received his first miraculous manifestation—that glorious and unspeakable appearing of the Father and the Son, which has been for so many years the theme of so many tongues and pens, of so much comment, favorable and unfavorable; to the Gentiles foolishness, and to some Latter-day Saints, skeptically inclined, a stumbling stone.

It was a period of great religious excitement in the neighborhood of Joseph's home, the little village of Manchester. Revivals were in progress, camp meetings were being held by ministers of various denominations, and it was to solve a question in his mind as to which of all the Christian churches was the true Church of Christ, that he went one spring morning into the woods near his father's home, to ask for wisdom, for spiritual light and guidance, of that God "who giveth to all men liberally and upbraideth not," as testified James the Apostle.

His humble prayer was more than answered; for after a brief but fierce struggle with the adversary of souls, who sought to push him over the brink of destruction, and thus prevent the birth of God's design, there burst upon his enraptured vision—freeing him instantly from the power of evil that held him bound—a pillar of light whose glory dimmed the noon-day sun, and in the midst of which stood two radiant personages, in the form of men, one of whom, proclaimed by the other to be his "Beloved Son," announced to the boy's astonished ear the opening of the last dispensation.

No church the Christ's—none therefore should he join;
All sects and creeds had wandered from the way;
Priestcraft in lieu of Priesthood sat enthroned;
Dead forms denied the power of godliness;
Men worshipped with their lips, their hearts afar;
None served acceptably in sight of God.
Wherefore a work of wonder should be wrought,
And perish all the wisdom of the wise.

A marvel and a wonder, indeed, now dawned upon the world, as the ancient Prophets had predicted; and the beginning of it was this strange and

startling proclamation of the personal appearing in human form of a Being whom for ages the Christian world had been worshipping only as a spirit, an essence, which

> "Warms in the sun, refreshes in the breeze,
> Glows in the stars and blossoms in the trees,
> Lives through all life, extends through all extent,
> Spreads undivided, operates unspent."

The stupendous event was a stunning blow to apostate and degenerate Christianity, but it vindicated the Bible, upon which Christianity professes to rely. It vindicated the word of Moses that God created man in His own image; it confirmed the saying of the Son of God, "He that hath seen me hath seen the Father;" it corroborated the teaching of Paul, that Jesus the Son (who was in the form of man, both before and after His resurrection) is the express image and likeness of His Father's person; Paul, who told the former day Saints that when the Lord again appeared they should be like Him.

A staggering assertion to the Gentile mind—though a devout Christian—this declaration that the heavens were again open; that visions and revelations were not, as had long been believed, obsolete; that God the unchangeable answered by these means to-day as much as at any time, the sincere prayer of the faithful and humble heart. But the idea that two such exalted Beings as the boy declared came to him and conversed with him, should condescend to such a thing and to such a person, an unknown and illiterate farm boy, supposedly the last and least in the midst of an enlightened generation—it was absurd, grotesquely and blasphemously absurd! So said Christendom, and pronounced it "all of the devil."

This, in view of all the circumstances, is not surprising; but it is surprising that there should be even one Latter-day Saint—and I have heard of more than one—who doubts that it was actually the Father and the Son who appeared to the boy Joseph on that bright spring morning in the year of our Lord 1820. Angels, perhaps, but not Gods; the Highest have something bigger if not better to do than to answer in person the prayer of a mere boy. It is beneath the dignity of the Holy Trinity to so condescend. So these doubters say.

Then it was beneath the dignity of the Son of God to come to earth at all, to die that man might live, or to appear to any former prophet, opening a dispensation of the Gospel. But why will the finite presume to pass upon the infinite, measuring divine dignity by the standard of human pride? Did not Jesus say that God clothes the lilies of the field in glory greater than that of Solomon's; that not a sparrow falls to the ground without the Father's notice, and that men are of more value in His eyes than many sparrows? Does He not say that where even two or three are met together in His name, there He is in the midst of them? Let us rest assured that it is not beneath the dignity of such a Being to answer the prayer even of a little child; but on the contrary, quite in harmony with His character, His principles, and the precedents by Him established.

[TO BE CONTINUED].

THE fairest land is where live those we love.

MORMONISM.

(Concluded from page 6).

I have in mind an English farmer, who with his wife and seven small children settled in Salt Lake Valley some forty years ago; the ox team and wagon which had brought him from the frontier being then his only possessions, and the wagon box—placed upon the ground by the roadside where his family encamped—serving them for a house. To-day that farmer and his sons live in comfortable modern homes, own hundreds of acres of choice land, with flocks and herds in abundance—all as a result of tilling the soil and stock-raising—and from absolute poverty have risen to wealth and independence; and this is but one of many such cases that might be cited.

Is it saying too much that if Mormonism had done nothing more than bring such people from the lands of their birth, where they were living in rented homes, dependent upon others for employment if not support, with no prospect of a change for the better, and here make of them independent householders and landed proprietors, it would have achieved one of the greatest and most beneficent works of modern times? In this connection let me quote the substance of a remark made by Phil Robinson, former war correspondent of the *London Daily Telegraph*, who as a special correspondent of the *New York World* came to Utah early in the eighties. Said he, after visiting some of our settlements, notably those of Cache Valley: "I defy any honest man to survey that broad expanse of orchards, meadows and grain fields, dotted with the homes of a peaceful, prosperous and contented people, to say in his heart that Mormonism is either a fraud or a failure." It need scarcely be added that this gentleman was not a convert to our doctrines; he was simply surveying Mormonism in its material phases. Himself a foreigner, an Englishman, he had mingled here with many of his former countrymen, rescued by this religion from poverty if not pauperism in the Old World, and lifted to social and financial heights of which they had never dreamed. Add to such achievements the marvel, almost miracle, of bringing together from various parts of the earth men and women speaking different tongues, cherishing different traditions, schooled in different customs, and making of them one homogeneous mass, living peaceably side by side, and working unitedly and intelligently towards a common end and purpose, and you still have only a part—and that a material part—of what has been accomplished by Mormonism.

But there is a physiological as well as a sociological phase to the subject, one that an Anglo-Saxon, be he English or American, cannot fail to appreciate. Himself a product of race amalgamation, and owing thereto his general physical excellence and racial supremacy, it would require no argument to convince him that the highest type of man is the composite type, blending in one race the best qualities of many. The typical Englishman of to-day, what is he but a mixture of Celt, Briton, Saxon, Norman and Dane? The typical American, what is he but the joint product of the best and most enlightened peoples on earth? The typical Mormon—history is but repeating itself in creating him by a union of forces and powers that are sure to make for the physical and intellectual betterment of mankind.

The whole idea of Mormonism is improvement—mentally, physically, mor-

ally and spiritually. No half-way education suffices for the Latter-day Saint. He holds with Herbert Spencer that the function of education is to "prepare man for complete living," but he also maintains that "complete living" should be interpreted "life here and hereafter." Joseph Smith declared that the glory of God is intelligence, that a man is saved no faster than he gets knowledge, and that whatever principles of intelligence he attains to in this life, they will rise with him in the resurrection; giving him the advantage over ignorance and evil in the world to come. He taught that man by constantly progressing may eventually develop into a divine being, like unto his Father in heaven.

To promote these ideas and also to educate himself and his associates in the learning of the world, the Prophet founded schools in Ohio, Missouri and Illinois. I myself, though not then connected with the Church, was attracted to Kirtland by the repute of the Hebrew school that Joseph Smith had founded, and while studying there with him and other leading Mormons as my fellow students, I was converted to the faith. A university was organized at Nauvoo, and another at Salt Lake City, the latter only seven months after the planting of the pioneer colony in the Great Basin; and even earlier, this migrating community, while halting on the Missouri, and immediately after entering Salt Lake Valley, established schools for the education of their children. Wherever Mormon settlements have sprung up the village school has been among the first things thought of and provided for. President Young founded before his death the Brigham Young Academy at Provo and the Brigham Young College at Logan, and had in view the founding of a still higher institution at Salt Lake City. It was provided that in these schools religion and manual training should be taught, along with other branches of learning. The Church since his day has pursued the same policy, founding the Latter-day Saints' University at Salt Lake City and academies in many of the Stakes. Utah with her State University, her splendid public school system, and other scholastic institutions, stands among the foremost of the states in educational development.

Mormonism's first schools were established at Kirtland in 1832, and were subsequently taught in the Temple at that place. These buildings, however—of which the Saints have erected six and now possess four—are not designed for regular school work, but are used almost exclusively for sacred ordinances. The greatest of them, the Salt Lake Temple, is built of native granite, quarried in the mountains twenty miles distant, and hauled thence mostly by ox-teams in times of hardship and poverty. Owing to these circumstances this Temple cost about four million dollars, and required forty years for its construction.

In the Tabernacle adjoining the Temple stands the great organ, built thirty years ago by Mormon artisans and mostly from native materials. Always a wonderful instrument, famous far beyond the borders of the State, it has kept pace with musical progress, taking on from time to time the latest improvements, until to-day it is declared by competent critics here and elsewhere to be the most perfect instrument of its kind in the world. In variety of construction and the massing of tonal qualities it is said to be the *ne plus ultra* in organ-building. A worthy companion to the organ is the Tabernacle choir of six hundred voices, about half of whom took part in the great choral

contest at the World's Fair in 1893, carrying off the second prize, and all but winning the first. The universal love of music among the Latter-day Saints, and Utah's phenomenal progress in the art, vocally and instrumentally, may be regarded as one of the remarkable achievements of our religion.

The influence of Mormonism upon religious thought in general is a noteworthy feature of its career. The preaching and publishing of its doctrines has had a marked effect in molding and modifying Christian views and sentiments, and in changing the creeds of the churches. Infant damnation and the never-ending torture of the soul (doctrines controverted by Mormonism) are not insisted upon by the sects as emphatically as they once were, and the "larger hope" of repentance beyond the grave—an out-and-out Mormon doctrine—is gradually coming to the front in the reformed conceptions of orthodox Christianity. Other points of modification are those touching the antiquity of the Gospel, and progress in lieu of stagnation in the life to come. Since a Mormon poetess wrote a hymn invocation to the Eternal Father and Mother, it has dawned upon many Christian minds as a reasonable proposition that we have a Mother as well as a Father in heaven. In divers other ways, clearly discernible to the close student of history, Mormonism has acted as a leaven upon other religious faiths. Consciously or unconsciously they have absorbed and utilized it. This is especially manifest in the growth of liberal ideas among the Protestant churches within the last half century.

If I were asked to name the greatest achievement of Mormonism, however, I should have to speak of its spiritual triumphs, manifest in its effects upon the lives, characters and disposition of its converts; in the wonderful religious awakening and reformation that has taken place in their souls as the result of the acceptance and practice of its principles. The great hope that has been kindled in their hearts; the expulsion of doubt; the assurance that their sins are forgiven and washed away; that through the medium of the Holy Spirit they are actually brought into communion with God; the promise not only of salvation, but of exaltation in the life to come, conditioned upon obedience and faithfulness here; the knowledge imparted of the pre-existence and the hereafter, the perpetuity in heaven of family relationships formed on earth, man's true relationship to God, with all that it implies in the way of progress and ultimate perfection—all these give a peace, a sense of security to the soul, a moral and spiritual elevation that passes understanding and constitutes the greatest boon that religion can bestow.

So much for what Mormonism has done. Now as to what it is doing. Briefly, it is continuing the work begun by Joseph Smith, and built upon by Brigham Young and his immediate successors. Out of deference to the law of the land, and after much suffering in the premises, it has laid aside the practice of one of its principles—that of Patriarchal or plural marriage—by which it had hoped to further demonstrate some of its ideas respecting the physical, mental and moral regeneration of the race; but with this exception all the principles and doctrines taught to the Church by its founder are in force and are still practiced by it. The preaching of the Gospel goes on, and the gathering of Israel likewise continues. From eighteen hundred to two thousand missionaries are kept in the field, traveling and laboring unsalaried, at their own expense, and, wherever permissible under the laws of the country

they visit, without purse or scrip, which has been our practice from the beginning. This practice, which is in harmony with the procedure of the Apostles anciently, while a severe trial to the Elders, has proved a most excellent discipline, causing them to put implicit trust in God, and clothing them with the true spirit of their calling. Every worthy male member of the Church holds some office in the Priesthood, and is exercised either at home or abroad in preaching the Gospel and administering its ordinances.

The Latter-day Saints in all the world number about 300,000, mostly dwelling in the Stakes of Zion, of which there are forty-nine, all in the Rocky Mountain region. A Stake is a thoroughly organized subdivision of the Church, and is in most cases co-extensive with a county. There are thirty Stakes in Utah, eight in Idaho, four in Arizona, three in Wyoming, one in Colorado, one in Oregon, one in Canada, and one in Mexico. The outside missions number fourteen, and comprise most of the countries of the globe. A new mission in the Orient—Japan—is projected.

One of the features of the Mormon polity is the care for the poor and unfortunate, for which purpose the perfect organization of the Church—conceded to be the most complete and effective in existence—is supplemented by the Relief Society, an organization composed entirely of women, and having a membership of thirty thousand, with branches in all the settlements of the Saints, as well as in the outside missions. Our Sunday School Union is also doing a mighty work, with a total membership of 120,000.

Mormonism is pursuing its traditional policy—"minding its own business" and doing unto others as it would be done by. It does not spend its time berating and abusing other churches and religions, all of which it recognizes as doing good in their various spheres. It simply proclaims itself as a greater measure of truth, as the fulness of the everlasting Gospel; facing fearlessly all creeds, all systems, and inviting comparison between its doctrines and theirs. Our Tabernacle and other public buildings are open to ministers of other denominations, and to lecturers and speakers in general.

What Mormonism aims to do has substantially been told. That it will succeed in establishing Zion, in building the Holy City, in gathering out the righteous from all lands and preparing them to meet the Lord when He comes in His glory, no faithful Latter-day Saint doubts. To this end it aims to institute what is known as the United Order, a communal system inaugurated by the Prophet Joseph Smith as early as February, 1831, but which, owing to the Church's frequent migrations and other causes has never been fully established. The purpose of the order is to make the members of the Church equal and united in all things, spiritual and temporal, to banish pride, poverty and iniquity, and introduce a condition of things that will prepare the pure in heart for the advent of the world's Redeemer.

Salt Lake City, Utah.

THE Pope has appointed a special Pontifical Commission for the consideration of all questions connected with Biblical studies. Roman Catholic scholars all over the world will have the fullest opportunity of stating their views and difficulties, and of bringing them to the direct notice of the Holy See. England will be represented on the Commission by the Rev. R. F. Clarke, of Chiswick.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 9, 1902.

EDITORIAL.

Concerning the Jews.—The return of the Jews to Palestine—a subject ably discussed in another part of this issue—is one of absorbing interest to the Latter-day Saints. Although by some people the scheme is looked upon with suspicion, the Saints know that in a day to come it will be an established certainty, for the Lord has spoken it and naught can stay its progress. In the early history of the Church it was revealed to the Prophet Joseph that such a thing would come to pass, and in accordance with the spirit of inspiration the land of Palestine was dedicated for that purpose, the late lamented Apostle Orson Hyde offering the dedicatory prayer. This prayer, which has been published time and again in different Church periodicals, was offered on the Mount of Olives on Sunday morning, October 24, 1841, and already has begun to bear the desired fruit. In it the following passages occur:

"Now, O Lord! Thy servant has been obedient to the heavenly vision which Thou gavest him in his native land; and under the shadow of thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto Thee, for the gathering together of Judah's scattered remnants, according to the predictions of the holy prophets—for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a temple in honor of Thy name. Everlasting thanks be ascribed unto Thee, O Father! Lord of heaven and earth, that Thou hast preserved Thy servant from the dangers of the seas, and from the plague and pestilence which have caused the land to mourn. The violence of man has also been restrained, and Thy providential care by night and by day has been exercised over Thine unworthy servant. Accept, therefore, O Lord, the tribute of a grateful heart for all past favors, and be pleased to continue Thy kindness and mercy towards a needy worm of the dust.

"O Thou, who didst covenant with Abraham, Thy friend, and who didst renew that covenant with Isaac, and confirm the same with Jacob with an oath, that Thou wouldst not only give them this land for an everlasting inheritance, but that Thou wouldst also remember their seed for ever. Abraham, Isaac and Jacob have long since closed their eyes in death, and made the grave their mansion. Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward for the fulfilment of those promises which Thou didst make concerning them; and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of Him who never sinned.

"Grant, therefore, O Lord, in the name of Thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive

produce in their strength, and the fig tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distill virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let Thy great kindness conquer and subdue the unbelief of Thy people. Do Thou take from them their stony heart, and give them a heart of flesh; and may the sun of Thy favor dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to Thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye.

"Thou, O Lord, did once move upon the heart of Cyrus to shew favor unto Jerusalem and her children. Do thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place, and with a desire to see Thy righteous purposes executed in relation thereto. Let them know that it is Thy good pleasure to restore the kingdom unto Israel—raise up Jerusalem as its capital, and constitute her people a distinct nation and government, with David Thy servant, even a descendant from the loins of ancient David, to be their king.

"Let that nation or that people who shall take an active part in behalf of Abraham's children, and in the raising up of Jerusalem, find favor in Thy sight. Let not their enemies prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel overshadow them, and the power of the Highest protect them; while that nation or kingdom that will not serve Thee in this glorious work must perish, according to Thy word—'yea, those nations shall be utterly wasted.'"

We have given just such portions of the prayer as deal directly with the subject under consideration; and we believe they bear visibly the imprint of the inspiration of Almighty God. To what extent that prayer has been and is being answered to-day, let close observers of history bear witness. Whether the present movement is an omen of its literal fulfilment, we do not say; but this much is certain: Judah will be gathered, Jerusalem will be re-established, for the Lord God hath spoken it and when "the times of the Gentiles be fulfilled, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." This the Latter-day Saints believe, for it is the will of the Lord reiterated in this dispensation, and, as the Lord liveth, will surely come to pass.

A. B.

IT IS GOD'S WORK.—We are in receipt of a letter from a friend in the Eastern States of America, which may be comforting and edifying to the readers of the STAR. We quote it in part, as follows:

"If only the dead and gone persecutors of the Prophet Joseph and his sainted brother Hyrum could be back upon earth now for a little time, how puny would seem all their purposes of hate and how utterly insufficient would seem all the murder in which they imbrued their hands or to which they gave their assent. Joseph Fielding Smith, nephew of Joseph and son of Hyrum, is President of the Church of Jesus Christ of Latter-day Saints; and Joseph Fielding Smith's son, Hyrum Mack Smith, is an Apostle of the Lord. And the Church over which the Prophet Joseph Fielding Smith now presides is established in such might of numbers, wealth and power, as to be an infinite

mockery to the deeds, the threats, the hopes of the assassins, who thought that, in the massacre of Joseph and Hyrum and the driving of the Saints across the frozen Mississippi, they had destroyed the work and had annihilated the people. What would Lilburn W. Boggs, once Governor of Missouri, say if he were back on earth in this hour and could know that Joseph Fielding Smith, son and nephew of the murdered Prophets, would preside over a people so mighty as are the Latter-day Saints? What would Thomas Ford, once Governor of Illinois, say if he could be here to witness the ordination of a son and grandson of the martyred Hyrum to Presidency and Apostleship in the Church, whose leaders Ford betrayed to cruel death? What would the Laws and the Fosters, the Higbees, and the other traitors of that awful time at Nauvoo say if they could, for one hour, visit the earth and see that the seed of the Prophets is in the fruitage of a new and a mightier power and that the Church, grown to stupendous proportions, has encircled the world with its message of divine salvation, gathering up the best of all the earth in obedience to the call of righteousness? How little seem the deeds of men compared with the events which God ordains and which are strongly exemplified in the life of the Prophet, Seer and Revelator, Joseph Fielding Smith! This appointed man was little more than a babe in arms when his noble father was slain at the side of the brother whom he loved and revered as no other creature of earthly mould, and when the whole people, representative of the sacred cause, had been dedicated to extermination by national, state and mobocratic authority. With the little band of the faithful, as a child, he penetrated into that wilderness which the world believed would be but a sepulchre for the exiled Saints. His Prophet-uncle and his Prophet-father dead, his sainted and widowed mother cherished in him the splendor of his heritage, and he grew to manhood destined to take up—by the Word of God—the mighty work which had been established for the salvation of men. There is nothing like this career in all the history of more than 1,800 years. What a comfort it is to the Saints, and what a comfort it must be to the Prophet and Patriarch beyond the vail, to see in the calling of Joseph Fielding Smith to the Presidency of the Church—a Church enlarged in power and in numbers throughout all the world—a rebuke to every persecutor of the work and to every traitor who sought by the slaughter of men to destroy the purposes of Almighty God!"

We are in receipt of very pretty calendars from Z. C. M. I., Salt Lake City, and the Eccles Lumber Co., Ogden. Both will please accept many thanks.

President Francis M. Lyman, now on the Continent, will be sixty-two years of age next Sunday, January 12th. We extend hearty greetings and congratulations, and trust the Lord may spare him to see many happy returns of the day.

A total of 766 Latter-day Saints emigrated from Europe and Great Britain to Zion during the year 1901. Returning Elders numbered 281, while the Elders arriving numbered 235, making a grand total of arrivals and departures of 1,282.

THE *Cheltenham Chronicle* of the 14th ult., gives place to a splendid account of the Bristol Conference, one of the best, in fact, with which we have been favored for a good while. We commend the *Chronicle* for the spirit of fairness exhibited, and offer our sincere thanks for its kindly notice, at the same time venturing the suggestion that some of its contemporaries would do well to follow the example set them.

OF the Christmas number of the *Deseret Evening News* we can only speak in the most favorable terms. It is a work of art throughout, containing 84 pages pressed down and running over with highly interesting information concerning Utah and her sister State on the east. In short, it is a mighty argument for the Great West and her institutions, and should do much for western interests generally. If the *News* continues the same policy of evolution she has pursued for three years past, the Utah-Colorado edition will remain the best for but a short season. Success to such enterprise!

WE trust our friends are pleased with the new appearance of the STAR, and will do all in their power to build up its circulation. Every new subscriber counts one, at least, for the advancement of the principles of salvation, and the more "ones" we enlist the more speedily occurs the building up of the Kingdom. We have now sent sample copies to every Conference in the British Mission. These, if handled judiciously, should bring good returns, and act as an incentive to further effort in the same direction. We await the pleasure of crediting the several Conferences with their part in this laudable movement, hoping to hear that their labors have been signally successful, and that, as a result, this journal may well take on a more dignified appearance.

AT the time of the recent earthquake shocks in Utah, when the "Mormon temple" at Richfield was reported to have been destroyed, a French gentleman in London addressed this note to the Presidency of the "Mormon" Church: "Excuse me the respectful liberty that I take in addressing you these few lines; that is to say, my very sincere condolences. It is with a sorrowful impression that I have read in a London journal, and also in one of France, of the misfortune which has befallen your very estimable congregation because of the earthquake which has terrorized a part of your domain. I hope that the losses to the temple at Richfield are not very great, and that above all, there are no persons for whom to mourn. Being much interested in the very honorable Society of the Mormons, I form the best wishes for the prosperity and welfare of the congregation. Condescend to accept the expression of my profound regret." The gentleman is to be sincerely thanked for his thoughtful utterances, and will doubtless be pleased to learn that the damage done, while severe in some sections, was not half as bad as originally reported. The "temple" referred to in the dispatches was not a temple, but a tabernacle for regular worship, and was damaged but slightly.

RELEASES.—Elder John Astle of the Nottingham Conference has been honorably released to return home per s.s. *New England*, sailing from Liverpool the 11th inst. Elders Alfred Gardiner and David Crackles of the London

Conference have been honorably released to return home per s.s. *Dominion*, sailing Thursday, January 16th.

ABSTRACT OF CORRESPONDENCE.

PRESIDENT LYMAN has received a letter from his nephew, Elder Albert R. Lyman, who writes interestingly concerning the death of his father, President Platte D. Lyman. Elder Lyman says his father had a premonition of his impending fate, and felt resigned to it from the time he was taken seriously ill. He describes the end as being most peaceful and happy—despite his great suffering a few moments before—and says the family feel perfectly reconciled now that he has taken his departure. They know he was a good man, and feel assured it was the will of the Lord that he should be thus snatched from the bosom of his friends and loved ones.

FROM Elder James A. Leishman and company—those who sailed per s.s. *Dominion*, December 12th—we have received the following interesting letter, written under date of December 22nd: "We are happy to inform you that we have landed in Portland, Maine, safe and sound, all enjoying health and strength. The day we started was very unpleasant. It rained and snowed all day; also a very strong wind blew to such a degree that we were nearly all sea-sick after about two hours out of port. And we continued this way for two days; but the pleasant weather we have had since the first day, brought us around all right, and we have had a very pleasant voyage, much better, in fact, than we expected this time of the year. The officers on board treated us very well, and we did the same with them, and all passed off very nicely. Not a complaint was heard from any one; and our desire is that we may continue our homeward journey in peace and happiness, and ever be found walking in the paths of rectitude and right. Our prayers are that God will recognize our labors in the past, and give us souls for our hire. And may His choicest blessings attend the labors of all who are endeavoring to establish truth and righteousness in the earth."

PROPOSED SAILINGS FOR 1902.

THE Dominion Steamship Line has issued its list of proposed sailings for 1902. It is as follows:

Saturday, Jan. 11 ...	*New England.*	Thursday, June 19 ...	*New England.*
Thursday, Jan. 16 ...	*Dominion.*	Thursday, July 3 ...	*Commonwealth.*
Tuesday, Feb. 11 ...	*Cambroman.*	Thursday, July 17 ...	*New England.*
Thursday, Mar. 27 ...	*New England.*	Thursday, July 31 ...	*Commonwealth.*
Thursday, Apr. 10 ...	*Commonwealth.*	Thursday, Aug. 14 ...	*New England.*
Thursday, Apr. 24 ...	*New England.*	Thursday, Aug. 28 ...	*Commonwealth.*
Thursday, May 8 ...	*Commonwealth.*	Thursday, Sep. 11 ...	*New England.*
Thursday, May 22 ...	*New England.*	Thursday, Sep. 25 ...	*Commonwealth.*
Thursday, June 5 ...	*Commonwealth.*	Thursday, Oct. 9 ...	*New England.*

All sail to Boston with the exception of the *Dominion*, January 16th, which lands passengers at Portland, Maine.

THE ZIONIST MOVEMENT.

CHRISTENDOM cannot fail to be greatly interested in the movement for the return of the Jews to Palestine, which is the main object of the Zionist Conference at Basle. If up to the present the movement has aroused comparatively little interest, the reason is that it has hardly been taken seriously. So many schemes for the settlement of Jews in colonies have failed that there is naturally a disposition to discredit a plan which has, as it seems to some, the disadvantage of being idealistic. The original idea in the mind of Dr. Herzl, who is the life and soul of the movement, was, however, not idealistic; he started with no preference for Palestine, with no idea of a return from captivity to the land of Caanan. He advocated a national migration, but as to the destination he was not dogmatic. The Argentine would have been acceptable to him. The idea in favor of Palestine was gradually evolved, and if it can be shown to be practicable, its idealistic character should be helpful instead of a hindrance. Idealistic may be used in a disparaging sense, but ideals, nevertheless, sway men and nations. The ideal of the Zionists is complete and perfect, and it is being pursued on practical lines. It is to create a nation in the home-land of their race, and modern business methods of colonizing are to be adopted. There is a strange mingling of modern prose with ancient Hebrew poetry. Dr. Herzl requires a charter for a company which would rule and develop the country in something of the same style as the East India Company in India, the Hudson Bay Company in North America, and the various chartered companies in Africa. Without a charter, said Dr. Herzl, not a single Jew shall enter Palestine. After the first Zionist Congress the Sultan shut Palestine to any more Jews, which did not interfere with Dr. Herzl's plans, but rather helped them. At the fifth Congress, just held at Basle, the Sultan returned a courteous reply to the message of the President. In five years some progress has been made by men who are deemed visionaries. The progress may be small, and the scheme may never reach fruition, but it does not become onlookers to discourage men who are laboring in a good cause.

The reasons that justify the movement are patent to everybody. More than half the Jews in the world—six millions—reside in Russia, and are there confined to certain provinces, where stern laws are enforced against them. They are forbidden to live outside the towns; they are excluded from higher education. But there, and nearly all over the Continent, justice and injustice seem to have no meaning as applied to the treatment of Jews. We can only vaguely realize in this country the consequences to the Jews of anti-Semitic feeling in Austria, France and Germany. The treatment of Jews in Roumania is a scandal to Christianity. It is not surprising that Jews should seek to leave countries where, in spite of centuries of residence, the race is still regarded as alien and denied equal rights with other citizens. Hence it is that they come to England, where they are little welcomed, but are not persecuted—have, indeed, for nearly half a century been conceded political rights. The popular impression is that the Jew practices the Christian rule to turn the cheek to the smiter, and that his timidity and his very want of manliness are his safety and the secret of his success. Two facts throw doubt on the

common view. In the first place, Jews as a whole are not prosperous. There are wealthy Jews, millionaires of immense possessions, but the race as a race is the poorest in the world. Since they left Palestine they have been the mark for the spoiler, and the tenacity of their national feeling in the face of persecution, not their prosperity, is their most notable characteristic. It is this characteristic that Dr. Herzl proposes to turn to the working out of the regeneration of the nation. In the next place, the Jews are not timid, cowardly or unwarlike. They have furnished to the British troops fighting in South Africa, it is stated, three per cent. of their total number in this country, and have distinguished themselves by bravery and military qualities. The leaders of the Zionist movement, knowing the popular estimate of the character of the nation to be erroneous, have confidence in the people whom they seek to lead back to Palestine, and facts seem to justify their faith. All attempts to form colonies of Jews in the Argentine, in North America and elsewhere have been failures. Mr. Zangwill suggests the explanation and the remedy. He says, "A country must be built up, not propped up." Baron Hirsch's attempts in Canada and the United States have been egregious failures. His millions have accomplished nothing in the Argentine. More ominous still, the colonies of Baron Rothschild in Palestine itself have not been successful. Still the Zionists do not despair. These experiments have at least taught something. Not as a mere expression of opinion, but in view of failures and lessons of past experience, Dr. Herzl says, "A people must redeem itself." Millions of money will not accomplish the task. Is there any sign of a national movement, supported by the people, not engineered by enthusiasts?

The Zionist Congress is pointed to in answer to this question. Mr. Zangwill informs us that the Federation of American Zionists alone embraces one hundred and fifty societies, and there are societies in Europe, America and South Africa. The representatives who met at Basle came from all parts of the world. The Jewish Colonial Trust has 120,000 shareholders, and it is, says Mr. Zangwill, still a poor man's movement. This to most people will seem its most hopeful feature. There are anti-Zionists among the Jews—outside their own race, there should, surely, be no opponents. It is approved by the German Emperor, not disapproved by the Czar, and it has been favorably considered by the Sultan of Turkey—whatever that may amount to. But while there are anti-Zionists among the Jews, some of the greatest intellects among them are its leaders. Dr. Herzl and Mr. Zangwill have been already mentioned. In England it counts also Sir Francis Montefiore and Dr. Gaster among its workers, and elsewhere men of eminence in arts and sciences lend active support. The possibilities of the development of Palestine have been carefully considered, and the mistakes of existing settlements have not been overlooked. Egypt has not been raised in a few years from desolation to prosperity, and it is argued that the same could be achieved in Palestine. The country is already waking up. One must allow something for the optimism of enthusiasts, but a thoughtful onlooker must at least admit that the scheme is not a hopeless or fanciful one. "By the creation of railways, roads, harbors, and national industrial enterprises, and the development of its mineral resources, the coal and iron, Palestine will be prepared," says Mr. Zangwill, "for its role in the evolution of Asia and of civilization. When

one recalls the creation within living memory of Australia and South Africa, one smiles at the notion that the Jew, who has helped to build up these and so many other States, cannot build for himself." This is just what has to be proved, however—whether the Jew can build for himself. If he can, several problems will be solved thereby, and in the effort he should have the goodwill of Christendom.—*Liverpool Post.*

IRRIGATION IN UTAH.—The following statement is given out by the census office at Washington, D. C., regarding irrigation in Utah in the ten years from 1889 to 1899, inclusive: In 1889, 9,670 farms were irrigated by canals and ditches. In 1899 this number increased to approximately 20,000; 263,543 acres were irrigated by canals in 1889 and in 1899 approximately 625,000 were irrigated, an increase of 138 per cent. In 1889 there were irrigated from wells 568 farms and 50,000 acres. During the past decade there has been expended in the construction of new irrigation works nearly $2,000,000. Approximately 400 miles of ditches have been made. While this statement is unofficial the figures are correct and shows the advancement made in ten years. Should this be kept up for the next ten years, Utah will have no cause to complain of her share of irrigation work.

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

SALT LAKE now boasts an oil exchange.

HON. ARTHUR L. THOMAS has been re-appointed postmaster for Salt Lake City.

A $5,000 school house at Huntsville, Weber county, was burned to the ground the 18th ult.

AS a Christmas present the Silver King Mining Co. of Utah, distributed to its shareholders a dividend of $100,000.

HEAVY snows in the Rocky Mountains are playing havoc with train service, and a number of wrecks have been reported.

THE sugar factory at Lehi, Utah, completed the season's run December 15th, after having produced 9,000 tons of sweetness.

IT is stated that Ben Heywood will be appointed United States Marshal for Utah, succeeding in this position Glen Miller, the present incumbent.

FOLLOWING its annual custom the Z. C. M. I. of Salt Lake donated, one week before Christmas, one hundred tons of coal for distribution among the poor.

THE American Smelting and Refining company has agreed to pay Utah lead producers $3.50 per nett 100 pounds for a period of six months dating from the 1st inst.

THE Arizona-Utah Power and Canal company of Prescott, Arizona, has filed articles of incorporation with Utah's Secretary of State. It has a capital of $1,500,000.

AT Bryan, Idaho, December 15th, Dexter Knight became violently insane, attacking his family and killing one of the children. He is now in the asylum at Blackfoot.

DANIEL S. DAVIDSON, one of the pioneer sheepmen of the West, died in Salt Lake, December 14th. He was born in Lockerbie, Dumfriesshire, Scotland, and had attained the mature age of 83 years.

THE physical building of the University of Utah was completely gutted by fire the 19th ult. The structure was erected a little over a year ago at a cost of $55,000 and with its contents was insured for $29,000.

WILLARD S. HAYNES, the traveling man who was shot by Roy Kaighn, November 26th, died at the Holy Cross Hospital, Salt Lake, December 16th. Young Kaighn will be held to answer to the charge of murder.

JAMES R. HAY, secretary of the Pacific Lumber Co., Salt Lake, was foully murdered the 16th ult., after having been robbed of $3,800 in gold. Mr. Hay had just collected the sum named from Peter Mortensen, a company debtor, to whose home he went shortly after dark. His mysterious disappearance resulted in a vigorous search and the finding of his body, the 18th ult., in a field where it had been buried. Suspicion points to Mortensen who has been arrested and is now in prison. The murdered man was about 30 years of age and leaves a wife and three children.

DIED.

STORY.—At Smithfield, Cache county, Utah, November 25, 1901, of general debility, John Story. He was born at Penrith, Cumberland, England, December 23, 1823, and emigrated to Utah in 1855.

SIMPSON.—At his home in Randolph, Rich county, Utah, December 7, 1901, of old age and general debility, George Simpson. Deceased was born at South Shields, England, November 27, 1821, and emigrated to Utah in 1869. He was a true and faitbful Latter-day Saint.

SHOWELL.—In Salt Lake City, December 16, 1901, of heart failure, Mrs. William Showell. Deceased was born in Upholland, Lancashire, England, April 25, 1838, and went to Utah in 1856.

YOUNG —Mrs. Phœbe Clark Young, wife of the late Phineas Young, died Friday, December 20, 1901, at her home on South Fifth East street, at the age of 70 years. She was born in Portsmouth, Somersetshire, England, and came to Utah in 1853. Her home for many years was in the Thirteenth ward, but since the death of her husband, she has resided in the Second ward, where she has figured prominently in the Relief society. Mrs Young was a charter member of the Women's Press Club.—*Deseret News.*

CUNNINGHAM.—Robert Cunningham, an old resident of Utah, who has been a worker in the Salt Lake Temple for the past few years, died Sunday, December 22, 1901, from general debility, having attained to the age of 74 years. He was born in Lanark, Scotland, where at an early age he became a member of the "Mormon" Church. At the age of 17 he was made president of the Lanark branch. In the early sixties he emigrated to Utah and has been a well-known citizen here ever since. He leaves four sons and four daughters, all of whom are married. His wife also survives him.—*Deseret News.*

LANGTON.—In Salt Lake City, December 24, 1901, Hannah Ranson Langton. Deceased was 32 years of age.

WHITFIELD.—At Grimsby, Lincolnshire, England, December 30, 1901, Lilly, beloved daughter of John T. and Florence Whitfield; born April 15, 1895.

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